M1079 BERKELEY GROUP I Saturday, November 19,1966

[redacted]

Must Remain in
Transcription Room

Mr. Nyland:

Now, what are we going to talk about? I'll b[illegible] not too long - and during that time you have to Work very hard so that when I come back there will be something that you feel is worthwhile and you can show in Work. The attempts of course will go on little tapes. We will continue as soon as I get back to New York to start a regular routine again...

But each meeting you have to come to - this is Group I - with a very definite aim in yourself that you come for an aim for yourself. It is different with Group II because you come there in order to help communicate. For that reason the number of people in Group I doesn't matter so much. Because it's not a question that you all will have to have a chance to talk. You come, you experience certain things, you know whatever the level of your Being is at that time you bring. And that is not dependent on someone else, but only very extreme cases when you might be affected by the presence of someone which maybe at times a little to bit too much for you. But at the same time you come with that what you are. And you Work. You try to Work. You try to remain aware during the meeting. You know the requirements for Group I - there has to be a committment. The committment means that Work on Yourself is already automatic. That it does not have to be instigated each time by overcoming desire. You have to have already for yourself that whenever the thought comes that you would like to Work that you Work. And if sometimes you cannot Work and of course you may have a particular good excuse but nevertheless you have to consider it, if you do not Work, then. This is what I mean by committment. And when I say "Now I want to Work..." it also has to have a meaning that you give up a great deal of your ordinary interest that you might have in something else, and that for the time being you believe that there is something in Gurdjieff that you want to pursue and find out if actually it is so. So a committment does not include if you're a full fledged student and it does not mean that at a certain time you might leave. But also you must remember that you are then together with people under the same kind of condition who are also quite definitely committed to that. That is, you can understand each other on the basis of all of you wanting to Work. That what you want to communicate may depend entirely on how you feel that whatever you have reached is worthwhile for someone also, You have to consider that because it is not a question of talking about a little nonsense and a little bit of an attempt you made and it didn't work out. You only talk about the things that really had a value for you and you feel that someone else might profit by it if for instance you might have solved a certain problem in a certain way and it has helped you to reach a certain level that you consider important for you. The consideration in that group as Group number One is that whenever you talk you don't talk for yourself, you don't talk in order to hear yourself talk. You talk in order to communicate with others and together with them you try to establish a level, an understanding, a relationship or a communication on the basis of research into the direction of Objectivity. So you see it is not a place where you talk about other things. And all the different kinds of arguments that might be over this and that - is similar to such and such; that does not belong in Group I. Group I is, I say, dedicated - that is, like pupils of Gurdjieff. That is, that you have already become convinced that there is something in the man and the particular system and the ideas, so that you want to become part of it. And

when you are part of it you don't think about other things that you also might have pursued. For six months at least you forget about it. It includes of course any particular kind of direction that you might like to go which is of course interesting. You might also be a little bit in comparison with that and that and see that there is a similarity here and there. But it does mean quite definitely that you try to give up if you have any particular habits as far as drugs is concerned, as for as psychoanalysis is conserned, that you are dependent on a psychoanalyst, as for as you own ideas of certain things that are also useful, like maybe Zen or Zoroaster or Buddhism... You put them in the background. It may be that you're not entirely free from it. But you have to have an idea that maybe sooner or later you will want to be free because you don't want to be dependent on it and you want to become independent on trying to understand what it is to Wake-up. If that is paramount in your mind, I don't mind of course if you every once in a while drink ten cups of coffee. But don't rely on it that that is going to give you a better state. You have to know that a state in order to reach consciousness depends entirely on you own wish. And that that wish can become a Will - that is can be intensified and in that sense it would appear that perhaps certain sacrifices are necessary that you're willing to give it and to make it. So now you must judge for yourself because it is somethimes extremely difficult to know who should come to Group I and who not. And to have a judgement about that is very difficult for Ron maybe to know that. Because he doesn't know everything about your M Self and sometimes you're also quite clever in hiding what may be behind you and that sometimes you wish to come to Group I out of curiosity... Don't do that for that reason. It is quite useless and if you do, you hamper the other person. It is not right. It is much simpler than that. It is simply you say to yourself, I want to really know. I want to find out for myself. And then, you commit yourself.

Now what will you do when I'm away? Different activities that you have to consider among yourself. I said it already a few times, helping Ron in whatever way you can. Help him to carry the burden on this the management of that work. As a group or organization to some extent even if you don't want to organise on paper there is a certain written law in your heart that you must be able to read and you have to follow that up whenever your Conscience tells you that perhaps something has to be done, even if it is a little bit against the grain. Overcome these little things of your own personal wish. Try to sacrifice certain things for the good of the group if you have in mind to help maintain it. That that is serious, a question if you will be able to do it but you have to consider it once in awhile. And one thing is absolutely certain - that unless you do it, no one else is going to do it. If you're convinced that someone else <u>is</u> doing it, you're free. There's no use in duplicating it.

Transcriptions of tapes when they are necessary and when they are useful - try to keep at it. The person responsible for that, I think, is Patricia, so that there is no duplication in regard to New York and whatever you can do, again and again see what you can do up to the point where you can do it and try to get information if you have to from New York because we have that at the present time pretty well organized, I think. The tapes that we've talked about of the meetings that we had here when I was here and also you might wish to listen to some of meetings in Seattle. All can be helpful and useful. Regarding the use of tapes that we send

from New York. - Of course I know there is much too much material, and no one really can listen to all of them and in your group meetings when you want to discuss things among yourself there is not always time to listeh to a tape from New York and perhaps it is better that you don't, that you keep your meetings for whatever it is and if there is something that you believe or hope that might be of use to you in a New York tape that then you take it home and listen to it then. The distribution of that of course is always in the hands of Patricia who has to take care of them, keep track of them, to know who has what. Whenever you want to take one don't keep it too long. Same way applies to transcription, don't keep it too long because it may be that someone else wants it. But when we have a tape like that you can listen to it at your leisure because I would advise you to get an independent tape recorder if you can,but there are a few here that you can borrow. All of that you know has to be considered so then if you listen to one and there is something in it that might be of use to someone else, make a little resume so that it can go in the library so that someone can look it up and see what is in it and perhaps be inspired or hope that maybe they can get something from it. Whatever you do regarding such tapes and whenever you take one with you, they remain a matter for you only : Don't-allow-any-good-friends-to-listen-to-them... This you must understand very well because otherwise you're not trustworthy. It is only for you. There's absolutely no readon for anyone, even if it's a good friend of yours, to sit and liten to a tape they don't know anything about and get an impression from some kind of a meeting that can not possibly make any sense...
That way I think you will be able to have a little bit more distrubution of the total amount of some material that might be there and it would be made useful to more persons if you are the only one happens to listen to it instead of listening to it in a meeting. And for the resumes,or sometimes mention when at you're at a meeting that you have listened to or something is said about such and such and such whatever it may be that you feel it is important. Tell people about it, don't hide it and don't make notes only for yourself.

You must learn that this kind of work is the work of exchange. It is not the Self Development in the sense that you keep it all to yourself and hope that you reach the highest level without anyone knowing your. In the first place you won't, in the second place it's a little bit irresponsible and it also could be called extremely selfish. Work of this kind of an esoteric quality is to be devided and to be used and shared by <u>all</u> those who really wish. And no one has any right to even shut out someone who's honest. I say you have to keep track of that for yourself because because it's quite different in ordinary life when of course you can assume that you are a little bit superior and on the basis of that you will avoid giving something that you feel at that time maybe you can use for your own self aggrandisement, and you can really be proud because you're the only one who has this and so forth, and it starts to shine and as a result you'll be terribly conceited. Don't apply that here. Not only is there enough material to go around, but it is something that has to be understood on a basis of really sharing with eathother. And if you really could become humble enough to know that there is so damned little that you even can know and even can know by experience then you would be very much more pleased if someone else could be able to help you the same way that you feel that you could help

someone else.

Now different activities regarding yourselves. Physical work has to be arranged. You have to see what you can do. Work much more physically together. Really. John has a place you know. Maybe not always there, maybe somewhere else, but more people. There's always a difficulty when you have a few people that one makes a mistake or is not right and affects most of you. But when you have great number, the great number will carry it and it will also apply certain momentum which then everybody can profit by. And surely as far as physical work is concerned, you know - most of us don't know anything about it. So try as much as you can to establish that and to keep at it and be if you peassibly can also like an _____ So you could count on it and that the women will take care of certain things that is particular to them like the eating and taking care of that. All of that has to be organized beforehand. So that when you have a project it has to be very clear what you're going to do. Don't start unless you're absolutely sure that you know what its going to lead to and also you provide for tools which will be necessary so that in the midst of it you don't run out of that kind of material. The willingness to work together physically of course it is obvious that at such a time you don't talk. And no exchange and no helping to remind eachother that so and so ought to Wake-Up. Stop that once and for all. Each person is his own boss - they have to find out for themselves what they can do and its none of your business how someone else is doing. You will know when you are awake if someone else is awake and if you're not awake you've no right to judge. And if you are awake you may be sorry for someone who isn't. But still it's not up to you to tell so and so to Wake-Up. Usually when you say that, you are deep asleep. So keep that in mind. Keep in mind that you have to work together in order to understand eachother. and that it is not primarily when you work physically that you maintain b Work because that you don't do in physical work, you are not very much conscious. It will require a great deal of your attention to do certain work right and that a momant of consciousness will be more like flashes at a certain ti when you recall it, and of course it is useful and more and more can become part of you but it is not the prime aim. The aim is to do something, sometimes against your own will under that the orders of someone who tells you what to do. So that you put yourself in that kind of a framework and that you then follow that whatb in ordinary conditions when you are by yourself, you probaby will have tendancy of giving up, that then you will continue because it's that kind of a requirement. Otherwise ther's not much to be said about physical work and only organize for it.

Now another question about the library. Mike will take care of the library. Some new books will be bought - more books should arrive from people who can throw it away and that the books -,the lord knows that its much better for Mike to throw away. But, don't worry about that. Bring what you can and let him decide together with a few others what is right and what is wrong. Build up the library so that it encourages you to study and also open it for the people in the second group so that they also can be satisfied. To what extent you want to divide it a little bit and have a library in Palo Alto, we'll talk about that a little later, but I think that Palo Alto also gradually has to stand on its own feet. But still for the time being there has to be correlation among this kind of work - you're too small as yet to allow yourself to be

divided too much. Mike will take care of the library - put it in good shape. Whenever you borrow, don't keept it too long. You know, it is difficult to check up on and for Mike to go round and to tell you, bring the book back, is a little bit silly. When you undertake that kind of thing you have a responsibility to return within a reasonable time and again the same thing applies that if someone else may want it, you should not be the person who witholds that from someone else.

Resumes of books, yes. Interesting subjects and clippings, things that you are interested in yourself, someone else may be interested. Put it in some form that you might gradually develop a file of subject matte that is analogous or close related to Work, that has to do with esoteric knowledge. Give your viewpoint if you wish if you study on certain things that then someone else might use your report. Whatever it may be, all together you have to remember to Work together, not for your own own. It never will be.

About Firefly. I am at a point where I almost will be able to publish a hundred pages as a beginning. As you know the second part of Firefly will be devoted to a discussion of certain aspects of Work in a certain form, I hope clear enough and also hope coloquial enough so that it is easy reading or easy digesting. When I get back to New York, we will have to settle the question how to print it. I think it will be fairly easy, and then from thn on, hundred pages will be issued at one printing. When another hundred are ready, they will come out. So it will come out gradually. There is not going to be any consecutive order or logical building up and only to a certain extent. But much of this kind of material I think has to be dipped into at times when you feel like it and should not be in any kind of a sequence that that what falls depends on what has gone on before. So it should be like an ordinary common - place book as you might call it. Something in which you can pick up maybe in the morning, read a little bit and let it go again and maybe it can stay with you during the day. What it will contain - a variety of different things regarding Work. Sometimes a few exercises, sometimes a little elucidation maybe of All and Everything. Sometimes reports of meetings of question that have been asked. There will be a great variety of that kind of x thing and I hope it will be useful enough that it will be varied enough for different people. I intend to print enough for every one in a group anywhere. I would like to send it out without anycost to you I don't want to have it published in the regular way simply because I don't think it's worth that and moreover I don't think it's necessary and at times even it might be quite detrimental for some people to read it. It's only good for those who belong to groups where thee is already a discussion of Work. I have to be careful as I don't want to give it to too many people of the Wednesday group because maybe they do not as yet belong sufficiently. But, most of us, as we now know each other, surely are entittled to it and you can keep it. It's not to be returned and you can do with it what you like. But <u>never</u> can you show it to anyone else. This is an obligation again you must understand. It is very explicity said in the first couple of pages because I don't want this material to go out. It is only for those who read it or receive it and it is not for your ffriends. And it is not even possible to discuss it with other people. It belongs to Work, it is a certain form of Work, partly esoteric if you like, but ~~xxxx~~ in any event it has to be understood o the basis that you become responsible for it and that it should not be carried further then only if you happen to check perhaps with me or explain

conditions or so, perhaps sometime it may be useful. In most cases it is not useful for anyone else. This does not immediately apply to the first part of Firefly which I will rewrite now and get also in the same kind of a form as the second part. That I think, will be on the basis of a little bit less, I would say advanced, but perhaps not as definite as the second part will be. For instance the name Gurdjieff will not be mentioned in ti. It might be quite useful as an instruction for some ppople to find out what and what they want to know where they live if perhaps they have some kind of an inkling of the existence of spiritual life or inner life and that for them perhaps then, sometimes it may be an eye-opener or it may lend to the possibility for them to ask question. For instance I have in mind people like parents who might like to know what their daughters and sons are doing. People of that kind perhaps then could from this Firefly have some idea of what they are spending their time on. Some times you have friends you know who you cahnot approach the way you cannot really discuss it well enough or convince them or sgue. This kind of thing might be quite neutral, might be useful for that. And perhaps there are other kinds of uses, and we'll see to what extent it can be used for that and if it is possible and it might then convince someone like it has already done in the past it will be quite all right then. But so much the more reason why the second part remains your own. And this is for me a very definite requirementx that I want to hold you. And when you do accept it you promise it. You promise to me that you will not use it.

It's necessary to see this also that that kind of a promise will remain after I die. Wherever I will be, I will hold you to it also then. And it will be on your conscience if you violate it. If ever you want to write anything about Gurdjieff and the ideas, it has to be based on your own experience. If that is honest no one can prevent you from publishing it. Because if it is that, you will also know for whom it is meant, and you will then be able to put on it your own restrictions. You cannot do thatwith material that does not primarily belong to you. When it has gone through you and it has become part of you, you have a right to distribute the way you wish. And as I say, your consicience will help you then to know what direction. So you see this is a pledge you make and I explain it now, it will be repaeated a little bit when you see it and when it is published everyonce in a while here and there in those pages there will be one page completely blanek. And it'sa have only one little sentence on it and it says "Remember your pledge" That is enough for that one page and then maybe you can recall the pledge you made when you started to read that particular, I call it still, little book, but in any event those pages. So I want to prevent misuse. I want to prevent personal interpretation. I want to prevent any of these ideas going astray I will try to hold on to that of course myself, I want to have it exact, but I want you to ~~think~~ understand that the exactness is absolutely necessary for the maintennance of the ideas of Gurdjieff. And that there are already enough indications and tendencies which are taking away the value of Gurdjieff simply because of a haphazard and unnecessary and sometimes quite based on vanity, publication of certain things of people who have been in contact with him an now would like to have a little bit of.... It is exactly like Gurdjieff says that the crumbs of the idea table will fall down on the ground, and these who want to scoop it up, they can start growing it up in order to profit by it themselves. There is no profit in these ideas, and only for yourself in you life. There is no money that should be made on anything that has to

do with Gurdjieff. It is not fair and surely it is not at all correct to use these ideas in order to further one's own cause or to be respected because at most it's going to be only a little bit of relected glory. And who wants it, when He wants to become an individual for himself. Stand on your own feet; don't even use Gurdjieff in order to build yourself up in the eyes of other people.

This is my main objection to all kinds of publications about Gurdjieff. Not only that they are extremely personal and perhaps because of that utterly useless for anyone to be used for any purpose and only to spend a couple of nice evenings together an reading it; but it is not right for oneself when one wants to pretend that one is working that you're going to use something that someone else already has said before you and in simply glory in the lights that perhaps shed on you because you happen and it will happen to be in the name of Gurdjieff everyone in a while when he happened to speak. I'm very strict about that you know... Because I am as well as anyone else, in a position that I could write my personal memoirs and I can surely build up a nice little book about this and that and that kind of an experience, but you see I don't want to, because I don't think it is becoming for a man to do that. What might be right is to talk about Work like sometimes we talk in groups about Work and there, where a Group number One is really to be devoted to the distribution of at least a part of esoteric knowledge that then in order to help that along, it may be useful to talk a little bit and put in black and white on what is meant by objectivity or ideas of what is second and third foods, what is Consciousness, what is the potentiality of man, to what extent is he able to grow in this world; where does his endeavor and his desire lead him if he wants to grow up into a spiritual being or a person with a Kesdjanian body and maybe ultimately possess a soul or go over into the existence of a Soul and then to be free of whatever his physical body may have represented. For that it is good. For that maybe you will find in it a little bit of food and againk it, is necessary at such a time when you do find it, that you eat it, and don t let it go by. That as far as Firefly is conderned, I've made a promise to myself that during this year I would publish something at least I would make a beginning on that what is Firefly. How long it will last nobody knows. The material is almost endless and there is more than enought it's a matter of time and then making a decision what is useful. For that of course there will be a lot of repetition, it goes without saying, and at the same time, if it is read at times and not consecetively it doesn't matter if it is a little repetitious here and there. So I will continue with that. Again and again you must know, it depends a little on my time and I'm limited. There are only so many hours in a day...

Now regarding communication between groups. You see it is very important to think about that. Because what will you do when I die. I know certain things of course will happen. Its not that I'm afraid of that, I don't mean as far as dying is conderned, it doesn't make any difference. But afraid for discouragement and afraid for a little competition, afraid for jealousy. Afraid for inexactitude. Afraid for not maintaining a level and of going astray even without your intentions, simply because of a little ignorance or sometimes naivete. Something has to be done to safegard against that as much as possible. And it may not be possible for me to fulfill all of that, because it is a big big job to do. There are now a few groups, Boston and New York, then you here, maybe I hope Portland if it can be added, maybe Big Sur if it can be added, maybe Los Angeles, if kthere is a possibility for it. Palo Alto and thenn

here Berkeley. And then what will you do among yourselves? What will Seattle be able to tell you? What can you tell them. How can you work together on the West Coast together. How can you have contact with New York? How will New York settle the problems that they are facing for instance with Boston... We do already physically certain work together It's good sometimes people go to Boston, come to the group there, come back to New York, also good. It will not stop there. We will have more groups in the east and then between east and west - what can we do? I've asked Andy to come down everyonce in awhile to be here, to spend a day, two days in order to soak up atmosphere from you. For you to have communication with him and talk and that he can go back to Seattle inspired and you, because of the pressence of such a person will also put your best foot forward. That you again and again and again, start to work exchange, communicate on the basis of sharing research, results, whatever the difficulties are that you are facing, they are facing. New people, how to approach them. Of course it must every once in awhile arouse a little jealousy for he sees a group of forty or fifty people and then over there he only has ten, and still at the same time it might encourage him exactly for that reason. That maybe they can do something, but how to do it. What to do regarding the East coast; what to do in New York regarding the West coast. I can divide myself a little bit, but there are others, sometimes I've mentioned before Lloyd who was here last summer was very useful. Sometimes you know there are others who may have business somewhere else, come and spend a little extra time somewhere. We have to keep it in mind and you have to plan for it. It's not going to happen just because of accident. It can happen if you actually intently want it for some definite reason and then you try to arrange certain things - if you can save up money in order to do something of that kind. As far as we are concerned in New York of course, you're always welcome. And every body from New York would be welcome here, I know. But how to do it and what is there? Keep it in your mind. Live with it. It may be useful for some from New York to come here. Maybe when the summer comes, maybe we can make a little trip. You meet again with Seatle if you can - it's winter time, I don't know if you can meet and have some camping before Christmas. I don t know - you settle that among yourselves. But in any event, again and again, keep this in mind as a possibility, to exchange to talk, to talk seriously, honestly, to put the cards on the table, to exchange that what is your own life and to share it with someone so that they can understand you and you can learn to understand them. Again you must remember it is not a question for one person, it's not a question for one group either. When you are combined in <u>groups</u>, you will be able to understand what it is to make solidarity among this what is absolutely in my mind required as a necessity of maintaining Gurdjieff as he really meant it, not the way it is at the present time evenn, and already so called interpreted by all kind of perhaps well-meaning people. It has to be an exact knowledge in order to become objective. If it isn't that it will never lead you to objectivity. It will never lead you to real impartiality. You will never be able to understand simultaneity or instantaneousness, you'l never be able to build anything that has to do with a Kesdjanian existence. You'll never be able to say there is a life hereafter because if you don t do it right you will die. And you will die almost I would say forever and only an existence which can be maintained to some extent by means of, let's call it, another world in the kind of a form which at the present time you already live. There's not going to be any particular freedom of that kind unless you become Objective to yourself. And how to do that, there's only one way that is to be objective, that is to learn what it is to <u>be</u> objective. What it is to understand a level of being based on that, not on subjectivity. And an understanding

of that what one is oneself and then in recording or in gathering about oneself certain facts, gradually to eliminate if you possibly can, as much as you possibly can and in as intense a period as you possibly can all the different things that belong to a subjective interpretation of yourself as you see yourself and as you feel yourself and as you believe youself to be. For that reason, the more help you can get, the more you can exchange now when I'm still alive, the better it will be to maintain certain things now and to straighten out obstacles which of course will always be there. But they will have to be met and whn they can be met as I say when I'm still around you and maybe it is a little easier to discuss it and to see what we can do. It is going to be difficult enough. I know this. Because who is at the present time capable of taking the initiative. You might say some could and that it rest on me; I agree with that; I think it is also a little unfortunate that perhaps I spent too many years hoping for the best. Also that I think is wrong on my part. But you see, these things had to be gone through and maybe it was impossible to hurry them. For that reason, perhaps it is necessary to concentrate a little more and also it is quite definitely necessary to share it with others who possibly can help.

Now, what other work, what other things? What are they? Start it among yourselves based on resumes that you have, based on what you hear based on what you discover for youself, based on you experience, based upon whateveryou now recieve as impressions about Work. And after verification in yourself, knowing then by experience, what is the meaning of Work, start writing up what is meant by certain terminology try to study in that sense. Try to take out of All and Everything what you know understand as a meaning, and quote here and there and write it up as notes to have and so that you can read it and again pick it out of your, take it out of your pocket and look at it. And hang it up on the wall if you want little sayings or proverbs on the wall. It's all right, it's all right. Whichever way you want to do, do it! Do it your own way, do it anyway you wish providing it will give you the kind of result that is necessary to get more and more clear about what is Work. And how to explain it. So that if you as Group I are faced with Group II that there is uniformity, that there is no argument, that everybody talks the same kind of a language and the same kind of concepts, talks under the same kind of words. That there is no misunderstanding among you about Work. That you have towards the new people whoever you meet and whoever may be there at such a meeting, have a united front, and that you are not arguing in front of those others. Wait, if you disagree, wait until they are gone. Always make sure that all of you know what you are talking about and if you don't, then don'ttalk. For God's sake, <u>Don't</u> talk! When you say something make sure that it is right, and everybody of this group can agree with it. If you're not at that point yet, don,t think you have to talk. Let it go for a little while, wet someone else say it. And let someone else say it in simply words if they possibly can. Many times many of these things are still too confused and too long-winded. Learn how to reduce it to very simple terms. And you can do it for yourself when you start writing it up and looking at it and then edit it. And correct it and make sure that that is the so-called universal conscious language for you. If you need help, ask for it. We do these kind of things of course in other groups. It is very very necessary. It is one thing that never will stop. It never was done at the foundation, or so-called Gurdjieff foundation and that is why there is such terrible confusion. And that is why they cannot get anywhere as far as Work is concerned, because they don't know what to do. And the allowing of certain people so-called to teach about all kind of non-sensical

prattle, it is not Gurdjieff. And it never will be...

Now what other things? Palo Alto. What will we do. You have transportation difficulties, its quite logical. Its in the center of Palo Alto, you try to have something that can stand on its own feet. For that reason as you know we had the open meeting there. It drew a few people, and I hope it might continue. There is a little place as you know; soon Sandra will have that room in that house available. Meet there for Group II. A new Group II; under the leadership not as yet of any one person, please don't. It is not right, because there is much to much of a possibility of a little vanity entering into it. Do not allow it. Share together. Let one person take iniative one evening, another person the next one. There are a few of you whoqualify for that particular purpose and for the rest, it is like the elders of the church. They were never chosen, but they became elders because of a recognition of their stature. This is how it should be. Then you will know with that kind of an acknowledgement, such a person will really start to lead because of his Being. It is Being that counts, not your ordinary appearances, not the way your mind happens to function or the feeling even if it is very nice and good. The Being is a level, based on your experience and you understand, which as you know, is not knowledge. The understanding that results from the experience, and experience which results from application of ideas in you daily life regarding the observation of that which is your physical behavior. It will lead to a level, when it it done rightly, a level in which one is conscious, in which one is Objective. And that level will give you the understanding belonging to your conscious state. And out of that will start to grow a Conscience in the considersation of others; and with Consciousness and Conscience operative, you will have a will to really do what is required of yourself, regardless of you own little wishes, because even from the standpoint of that, that higher level of Being, your little wishes will appear to be as if nothing. Then one distinguishes oneself, because of that. Then automatically one is recognized for the value one prepresents So start with your group II Talk, keep tapes if you like. All the time, and this is sure, that you have to give, when you attend Group II, you still attend Group I if you belong to this Berkeley Group here. No choosing between Groups. It is good as an addition, it's good for yourself to have a Group II by yourself, fine. But Group I still remains in Berkeley the center point for the ideas as far as this part of the country is concerned and you're still responsible to each other, and Ron is still the person responsible for the activites here, you might say to me, or sometimes as one says, headquarters in New York.

So work together, start withit. Se what it amounts to. See what you're up against. Get the different people, probably a little difficult because maybe you have to be very well versed to meet certain objections of those who are so studious at Stanford. Who knows what particular material you will draw. And also who knows how often you might wish that so and so did not come. You have to understand this because it is not easy to defend unless you know a little bit about particular terminology used in different directions by those who are experts. Unless when you're a scientist you know the language of science, if you are familiar with jargon even of psychology, extra sensory perception, all the different things that are being taught at the present time - in the school of learning, all the different Hasnamussian aspects of it. All the different kind of predjudices that are there or people who are going to tell you what you don't want to know. All these kind of things you have to consider when you want to confront yourself with someone who really has in his own right, his own right to

to that what he believes in and is not going to give that up simply because you happen to talk about something that belongs to Gurdjieff. So watch your step. It is useful, fine, it is good, whatever you can extract from it to what extent you become convincing, so much the better, but don't forget that when you are talking there must not be any possibility of them having any ideas about you just because you are long about it. Don't think for a moment that it is very easy to convince someone not to use LSD when you use it. And if it may be a requirement among all of you that the use of Lsd is not compatible with Work on Yourself, you know you're pretty hard put then to be convincing about that what is the general opinion if that is what you accept, if that is what you agree upon. You have to have a plan, a plan then that each person can subscribe to, and that you are convinced that it is right and put in the right kind of words. and then you're under that kind of an obligation because you, in speaking, become the representative of that what is the plan, the policy, of that what is meant to be Gurdjieff and which has to appear as a representation of Gurdjieffian ideas to the outside world. So don't underestimate.What I say about Palo Alto of course applies to Berkeley. Berkeley Group number two, it's the same kind of a thinkg. It applies to anyone who happens to come in, and it will receive more and more publicity. (?)'s book at the present time, surely it is stepped up in the bookstores, it will go all over the country. The name Gurdjieff is mentioned, whatever you opinion is of it. And it doesn't matter very much if you like it or not, its going to create a certain desire to find out. And then they will find out and maybe they will find you. And then what will you do with it all?

So it is to some extent a serious matter. It is not just something, "Let's start a little group..." It's no good. But when you do, do it right. It can be done, of course it can be done very well. And if you really want to do it right, you can. You will be successful. Because there is already enough of that kind of solidarity among you that you will fight together, and maybe it is not so much of a fight. I hope it won't be.

That's as far as that is concerned. Now for the record, the connection with New York. What will we do with that Group II. When you make separate tapes, you want to send them to New York and add to my particular burden of listening to them. I don't mind. I don't want to promise, I will try, but maybe I cannot always give you an answer. In any event I would suggest you try in the beginning if that is what you want to do, try it. We'll see how far we get. Then you're under the same rules. Ron knows what and so forth and find out and adjust yourself to that what is already a little bit of a practice. Also, when you keep track of the people who come, the resumes that you must make during a meeting, all that now is in a little bit of a stereotyped groove. Try to follow it, it helps a little bit. It certainly eliminates a lot of extra work. Sofer that, if you start it, which I think you will, I wish you good luck.

The number of people in the Group II should be limited. You have to know that the different people who do come ought to have a chance to ask question And you cannot have them sit there and listen to certain things perhaps that are not of interest and then at the end not even have a chance to say what they would wish to say. This is the task of course of the leader for that evening. But also he must know that whateger it is, if there are too many. It's impossible physically. So be sure that you don't allow too many people. Not in the beginning. Establish something first that is among you that you know that you can count on and allow - don't be too much in a hurry to allow everybody who likes to come. Investigate their credent-

ials. See a little bit what kind of types you would allow and not allow. Again this question of who will you allow naturally is offset by the desire to have new people. And it is something that strokes you in the right way when you say, "Ah, we have twenty-five, thirty..!" What good will it do, if you can't help them? So you must consider this. Again I say, quite carefully. When you do have groups and whn you have now members, and you have new people, someone should know who they are. Someone should start to make little lists on cards of each person in which not only the name and address and telephone number is given, but also almost I would say, their whole 'vita', who was their father and mother, grandfather, great-grandfather, and add to that who will be their great-grandchild... You know what I mean. Don't get people who are sick. For God's sake. You have already more than enough trouble with the people who are ordinary and normal. Leave the sick people to the doctors, to the psychologists, That is their job. They love to do it, they have to do it, they will do it right, including Mike. But we do not wish to have sick people that you have to cure first, and then perhaps it is still problematical if they ever want to work. The accent of Work on your Self is on another kind of a world of Consciousness. And for that you need something that is at least sufficiently flexible to be feelingly interested in haveing a wish to discover something that is not of this world. Sometime ago I talked about man# number four. What is the meaning of the do, re, m i? It is not ordinary man anymore, it is not just one two and three. In that there is enought taken care of by a certain sol, la# si. As far as the make up of such a person, his organs, the intellect,organs taking care of their feeling, organs taking care of their sex. The do re mi of Kesdjan, that is where the quintessence rests for ordinary man in his unconscious state. To become interested in the possiblity of growth. And who can grow unless they have something that will not retard them like a sick body or a sick mind? Don't allow it. As I say, you have enough trouble already convincing someone that they ought to Work. Don't make it harder/..

The five rules of Objective Morality. I give you a task. For one week every morning you read them. For one week every morning - all of you read them. Sit up, read. Spend ten minutes on them, five, fifteen minutes. Consider them. What is the meaning of that and to what extent are you living up to them within the limits of yourself. You know the rirst, the second, the third, they have to do with your centers. The fourth and the fifth, they have to do with conscious states. But in any event, you have to become much more familiar with the requirements of Objective Morality. So that that what is the guide to your life is judged by the following what ultimately could as Gurdjieff calls it the state of Martfotai. Martfotai is the state of magnetic center. That is an aim in order to understand what is magnetic center in the totality of yourself is a necessary link to that what is in the first place a higher level of Being. And that what is called as you know magnetic is that what attracts and that will attract by itself and is attracted by that what is the totality of all things existing. As if that, if you wish to call it, his Endless Endlessness. This is the aim. All the time what you have to have in front of you as something that belongs to you day after day. But translate it from that Big Aim into the terminology of the day. So that, as it were, you take part of that what is now if it can be.. if it can be taken apart that is the totality of an aim that you have ultimately to become a man, that you take part of that and apply it to your daily life and them each day you you say this is the little section a very small section, but it all belongs like a brick that you use ultimately to build your house. This you might say then you have this as a guide when you question yourself. Self to recognize that unless it is the

youmight say, when you have this as a guide, when you use it for yourself. When you put yourself in that way each morning in a certain state, and you start to recognize that unless it is there your day is really not right that you have to start out with that kind of an intention that you really a are honest with yourself. And that you feel in that kind of an honesty even God will recognize you. And when that isn't there, of course, who will help you? So take out of your daily life just a few moments. Compared to the rest of the day it is so short. But still as far as quality is concerned it could be of an immense value to you. When you are quiet, when you read. First relax. Exclude from yourself your personality, all the different things that now occupy it. If you do it in the mornigg sleep will already have helped you. But sometimes thoughts start so early. Also reduce them then. You keep quiet for yourself, by yourself, no noises. Nothing, no one interferrs. By yourself. Don't <u>let</u> anyone interfer. If you happen to live with other people try to get away from them. Be at a place where you need not be disturbed. And then as you have relaxed you try to read. If you wish, aloud, slowly also, also good in order to hel maintain for yourself a level. What is this level. It is the level from which you start your day. How long would it last? That depends on the intensity of the wish. Because that is your own. It is not God. And it is not necessarily dependent on Salumenscious. It is dependent on an understanding of yourself as you are in trying you might say to follow especially the first part of the Objective Morality - that what has to do with the maintainance of the health of your body. If you have allowed yourself enough sleep. If you have allowed the energy which you had the day before to be distributed correctly and not haphazardly or that you have not misused it. All these little considerations come so that with with that as they are then in positive sense beneficial to you, that then the level of your Being is as high as you can make it. If you wish, that is if you want to be, very honest, you are religious. Religiousness in relation to a higher Being, a Deity determines you honesty. The more you are in the presence of that which you venerate and what you really worship, the more honest and open you will be. With this kind of attitude, the level of your Being is a high as is possible for you for that morning in the state in which you are, Whatever you try , and that level has to be maintained again and again as long as you can hold on to it.

How is it maintained, there are two laws. One is the law of gravity - psychological gravity mostly. Certainly physical, but in any even it will go down ultimately, its the law of Earth, it cannot be helped. It will disappear. All such things finally disappear. It is not destruction, but simply it is made less available to one. The other force is that what comes from Heaven. To use that simply as an image not necessarily that one underst stands it because blue sky apparently has no hook to hook anything on. And still something has to be there at that level that is maintained as if suspended from Heaven, and then kept at that particular level as long as it is possible for you to have that kind of experience. It is not your knowledge, it is not your feeling. Its the experience which is the result of oneness. The more complete you can be, the more whole, the higher, the longer the level of that particular level from which you start as if suspended from Heaven. It'll be able to be maintained. The more you will be able to counteract any kind of force, which intends to lower it and which we call natural laws. Again I say I don't know how long it will last, how long you will be able, what will be the difficulties and what will be and might be the obstacles that you will meet which will take you awayn and

and with which you become identified. It depends sometimes on the day. But a wish has to be there. And that wish is not dependent on the obstacles Try to remember that. The obstacles will determine the result, but they will never determine you determination. That is independent of conditions in which you live. The results are dependent and the results if they could be measure will be big or small. But intensity for myself as wish depends on my state only And it can be 100%, the more complete I am and the more I am as an entity, a replica of that what is Him His Endlessness. Now with this you can face everything in life. You never need have any fear. on that basis you will be maintained, on that basis, I would dare to say, God will be with you, because you trust him. What will be a talisman a little amulet for you? Take a little coin on which there is said "in God we trust."... I think you quarters here have and keep that in a special place. Every onece in awhile take it out. Sense it as you, take it out. Put it back. Every onmce in awhile. Even if you don't take it out it is as if you can feel it in a little pocket. There are lots of little pockets in a jacket you know, and there are little pockets in a pocket book. Walk with that for a day. Ready, you make ready if you can, God's state through you.

So let us go. relax now. Try to be yourself at the level at which you are. Awake as you can be. To determine this I wish - I can because I can wish - I wish to Be. I can Be because I can, because I wish. To be One. I wish to Be - I can Be One because I wish to Be One...

So I'll see you again next time when I come.
Good night everybody.